inclinations in all rational beings, vitally **united** to bodies, and that as **autexousioua, or free- willed, they should have a power of determining them selves** more 0r either way ; as I here is also a necessity, that **the same** liberty of **will (essential** to rational **creatures),** which makes them capable of praise and reward, should likewise **them** in a possibility of deserving **hlame and punishment***

Again, as to the evils of pain **and inconvenience;** there seems **to** be a **necessity, that imperfect ter restrial animals,** which **are capable of fhe sense of** pleasure, should in **contrary circumstances (which will** also happen, by reason **of the** in- consistency and **iitcompofwibiiiiy of thing*) noxious to displeasure and pain.**

And, lastly, for the **evils of corruptions and dissolutions; therr is** a plain necessity,, **that** if there **be natural peuera- tions** in the world, there **should be corrup- tions ;** according to that of Lucretius* **cited,**

> Quanta aiiwl ex illo rcficit naima,
> *mm* Item gignl patitar, nisi *tnvrtc*
> ttfijttUm afi<*im.

To **all which** may **be added, according** to the opi- nion of many, that there is a kind of

of
some evils in **the world for a condiment (an** it
were) to give a relish and **baut-goust**
to **;**
the nature of imperfect **animals** is **such,**
are **apt** to **but** a dull and **uluggish** **a flat**
and insipid of good, unless it lit
ftttimulated, heightened and

by
being compared with the **contrary**
As
there to be a in tin*
of the **ram! aV0iW$_f$** **tuvoluntary eviln** of
awl **aufiering,** both for the **of virtue,**
*** yi»*i**